

CHAPTER 11

THE FRUITS OF SAMADHI

1. Fivefold Fruit of *Samadhi*

The major fruits of *samadhi* are five: 1) *prasada* (purity of the spirit), 2) *rtambara prajna* (the highest wisdom or pure intellect), 3) *divya sarira* (divine body), 4) *siddhis* (miraculous powers), and 5) *moksha* (liberation).

Through the practice of *samadhi* both the body and the mind are purified, resulting in the complete purification of the spirit. This, in turn, unveils the pure intellect, unfolds the highest wisdom, and transforms an ordinary body into a divine one. Intellect purified through the practice of *samadhi* becomes *sattvic buddhi* (pure intellect) or *rtambara prajna* (the highest wisdom or pure intellect). The body burned or purified in the fire of yoga through *samadhi* becomes *divya sarira* (the divine body). Thus *prasada* (purity of the spirit) has mental as well as physical aspects leading to the highest wisdom and the divine body, respectively. These yield miraculous powers and finally lead to liberation.

2. Purification of the Body and the Mind

The body is made up of gross and subtle elements, and is nothing but a mass of these elements. If there is a predominance of gross elements in the body, the mind becomes dull, but if subtle elements predominate, the mind becomes sharp. The dull mind is full of *tamas*, while the mind having a proportionate blend of gross and subtle elements is full of *rajas*, and the sharp mind is full of *sattva*.

The body constituted of elements, is fed by these elements, and in the end decays and merges into the same elements. During the waking state, the body is very active, and as a result, many impurities creep into it. Bodily impurities affect the mind, making it impure also.

The mind full of *sattva* is pure, so there is no veil between such a mind and the *atman* (soul). Knowledge dawns only in such a mind. Since the mind full of *rajas* has a blend of purity and impurity, there exists a thin veil between it and the *atman*; this results in partial knowledge and partial ignorance. The mind full of *tamas* is impure and the veil separating it from the *atman* is thick. As a result, it is full of ignorance. In short, the *sattvic* mind leads one towards the *atman*, the *tamasic* mind takes one away from the *atman*, and the *rajasic* mind keeps one in the middle.

Freedom of the mind from the five afflictions is an important attainment of *Samprajnata Yoga*. The five afflictions are: 1) *avidya* (illusion or ignorance), 2) *asmita* (sense of ego), 3) *raga* (attractions), 4) *dvesa* (aversions), and 5) *abhinivesa* (fear of death or the

instinctive desire to live). Until this state is achieved, the mind is not purified and knowledge is not perfected. However, when this state of *samprajnata yoga* is accomplished, the mind is full of *sattva* and becomes purified. This purified mind, then, experiences the divine light of the *atman*, which is the source of treasure of all knowledge. *Rtambhara prajna* (the highest wisdom) is attained in this stage.

The attainment of *rtambhara prajna* signifies purity of mind and the attainment of *divya sarira* (divine body or a body burned by yogic fire) signifies purity of body. Everyone says that the body and the mind are purified by *yoga*, but very few know what this pure mind and body are in reality. Sage Patanjali says, “The perfect body earned through *yoga*, possesses beauty, grace, strength, and adamant firmness.”¹

3. Purity of the Spirit through *Savikalpa Samadhi*

Through *savikalpa samadhi* the impurities of the body are removed, the unrest of the mind is stilled, and the veil over the intellect is lifted. Doubts vanish and the bondage of actions is loosened. Moreover, *tamoguna* (inertia) and *rajoguna* (passion) become weak, while *sattvaguna* (purity) is strengthened. Lord *Krsna* describes how the change in the proportion of these three qualities brings about the change in the physical and mental states: “Knowledge is born of purity, greed of passion, and idleness, delusion and ignorance are born of inertia. Those attaining purity rise upwards, those enveloped by passion remain in the middle, While those gripped by inertia, or the lowest qualities, fall downwards.”² Further it is said, “When the light of knowledge starts flowing through all the doors of the body, know that purity is increasing.”³

Lord *Krsna* describes the purity of spirit attained towards the end of *savikalpa samadhi*. He says, “The Self controlled one, who, while indulging in sense objects, is free from attachment and aversion, is master of the self and attains *prasada* (purity of spirit).⁴ He also describes how through this purity of spirit one becomes, set in pure intellect: “And through that *prasada*, all his sorrows come to an end, establishing him soon in pure intellect.”⁵ Still, further He explains the nature, of the pure intellect: “The understanding which knows action and inaction, what is to be feared and what is not to be feared, what binds and what frees the Soul, Oh *Partha* (*Arjuna*), is *sattvic buddhi* (pure intellect).”⁶

Through this pure intellect, the *yogi* gains the power of discrimination and is no more puzzled by illusions. By means of discrimination, he becomes free from all doubts. His ignorance is dispelled and real knowledge dawns in him. Lord *Krsna* tells how He bestows such pure intellect to those who remain united with Him through *samadhi*: “To those who ever remain in union with Me and worship me with love, I bestow the *yoga* of discrimination (*Buddhi Yoga*) by which they come unto Me. Out of sheer compassion, I,

¹ Patanjali, *Yogadarsana, Vibhutipada*, 46.

² *Bhavagad Gita*, XIV, 17 &18.

³ *Ibid.*, XIV,11

⁴ *Ibid.*, II, 64

⁵ *Ibid.*, II, 65

⁶ *Ibid.*, XVIII, 65.

dwelling within them (their ‘Self’), destroy their darkness of ignorance with the shining lamp of wisdom.”⁷

Sankaracharya has said in *Sankarabhasya*: “True knowledge about My real *tattva* (element or nature) is called ‘*buddhi*.’ To achieve union with that is *Buddhi Yoga* (*yoga* of discrimination).”⁸ The same thing is said by Sage Patanjali: “By practicing various steps of *yoga*, impurities are removed and the light of knowledge and true discrimination dawns.”⁹

A *yogi* attains *rtambhara prajna* only when his *tamoguna* and *rajoguna* become feeble and *sattvaguna* becomes ample and prevails. When the *yogi* is freed from the obstruction of physical as well as mental impurities, he is not overwhelmed by *rajas* and *tamas* and there is a continuous and steady flow of *sattva* in his meditation. When the *yogi* is drawn into the current of *sattvaguna*, he sits steadfast in meditation. The steadfast state is called *prasantavahita*. At that time the *prana* and *apana* are rendered feeble and they move very slowly into the *susumna* (the central passage). As a result, the mind is slowly rendered thoughtless. The state is the product of God’s grace alone. In such a state, the *yogi* experiences the inner, undisturbed calm and the balanced state of mind. This is the stage of *savikalpa* or *sabija samadhi*.

When the *yogi* becomes firmly established in this stage of *savikalpa* or *sabija samadhi*, he attains the purity of spirit wherein lies the highest wisdom bearing only the truth.

4. The Highest Wisdom and Omniscience

Rtambhara prajna is the result of the practice of *yoga*. It is totally different from knowledge born of the study of scripture or common contemplation. It imparts the real knowledge of all the elements and of past, present, and future. In other words, it is only through *rtambhara prajna* that omniscience is attained.

In *Yogadarsana*, Sage Patanjali describes *prasada* and *rtambhara prajna* as follows: “When a *yogi* becomes established in the state of non-reflective, thoughtless meditation, he accomplishes *adhyatma-prasada* (the purity of spirit). In the state of *rtambhara prajna*, the intellect holds only truth and is free from any misconception. *Rtambhara prajna* is different from the knowledge obtained through the study of scripture or through contemplation. It throws light on the real meaning of everything. The knowledge born of *rtambhara prajna* is total, complete, and final; hence, it restricts all other knowledge, which is incomplete.”¹⁰

Omniscience is not accomplished all at once. It unfolds slowly, according to the degree of purification of the spirit attained. For reaching a high degree of purity, the *yogi* has to

⁷ *Bhagavad Gita*, X, 10 & 11.

⁸ *Sankaracarya, Sankarabhasya*, X, 10.

⁹ Patanjali, op. cit., *Sadhanapada*, 28

¹⁰ Patanjali, op. cit., *Sadhanapada*, 48-50

master the trio of *samyama*, that is, *dharana*, *dhyana*, and *samadhi*. Sage Patanjali also says, “By mastering *samyama*, *prajna* (the highest wisdom) is attained.”¹¹

As a child grows, his childhood gives place to adulthood and he ultimately stops growing after undergoing complete growth. Similarly, *sabija samadhi* grows and when it becomes complete, the seed of *nirbija samadhi* is sown. The seed buried under the soil during the rainy season slowly takes the shape of a tree; it does not shoot up abruptly. Similarly, omniscience also dawns slowly and stage by stage; it does not come abruptly.

5. The Divine Body

So far, only the aspect of mental purity involved in *prasada* has been discussed; now the aspect of physical purity will be dealt with. This aspect of *prasada* leads to the formation of the divine body.

In *Sankarabhasya*, Sankaracharya has defined ‘*prasada*’ as ‘joy and health’; this symbolizes the purification of all bodily systems and the strengthening of *sattvaguna* (purity).

Hatha Yoga Pradipika and other *yogic* scriptures depict the characteristics of a *yogi* when he masters *Hatha Yoga* (the *yoga* of physical purification) as follows: “Lean body, joyful face, clear voice, clean eyes, absence of disease, control over the sexual fluid, increased digestive fire, and purity of all bodily passages (*nadis*) these are the signs of the accomplishment of *Hatha Yoga*.”¹²

Hatha Yoga is *Karma Yoga*, which means control of the senses. Through the control of the senses, the *yogi* attains *rtambhara prajna* and *apara vairagya* (detachment). There is *dvaita* (duality) as well as existence of mind in this *yoga*. This *samadhi* is called dynamic, *sabija*, *samprajnata*, or *savikalpa samadhi*, and achieves only deep concentration. This deep concentration, however, cannot be compared to ordinary concentration. The difference between the two can be understood only through experience. The real nature of this concentration cannot be known by mere reasoning or ideological comparison. In this stage, *rajoguna* (passion) and *tamoguna* (inertia) in the *yogi*’s body become weak and *sattvaguna* (purity) becomes powerful. At the end of this *samadhi*, the pure body, burned in the fire of *yoga*, begins to be formed. That body is called the divine body.

6. No Divine Body without Sublimation of Sexual Fluid

The divine body is not formed so long as the *yogi* does not become an *urdhvareta* (one whose sexual fluid is sublimated). In the same way, a *yogi* does not become an *urdhvareta* so long as he has not conquered the *prana* energy. It is true that even during the lower stages of *yoga*, the process of controlling the *prana* energy does go on; but *prana* is not completely mastered until the higher stages of *samadhi* are reached. The mind is also

¹¹ Patanjali, op. cit., *Vibhutipada*, 5.

¹² *Hatha Yoga-Pradipika*, II, 78.

conquered immediately after the mastery of *prana* is accomplished. This task of conquering *prana* is called *tapas* (penance). Since this penance is a very difficult task, very few *yogis* are able to complete it in one lifetime. However the traveler on the path of *saranagati* (complete surrender) should not bother about the results of penance. The achievements and failures of those following the path of *saranagati* are dependent on God's will and not on their own efforts. What is the need of grace if achievement depends on effort? What is obtained as a result of effort is known as fruit. Grace is mere grace and is not the result or fruit of action.

Those *yogis* who receive the best grace from God are able to attain mastery over *prana* within a few years. Those who receive medium grace may take longer to attain this, while those who receive ordinary grace can master *prana* only after many years.

Sabija samadhi occurs during the process of establishing control over *prana*, while the second *samadhi*, *nirbija samadhi*, occurs only after *prana* is completely mastered. After mastering *sabija samadhi*, the *yogi* starts becoming an *urdvareta*. This marks the beginning of the formation of the divine body. That is the sign of the beginning of *nirbija samadhi*. Some teachers of *yoga* believe that *nirbija samadhi* occurs only after the complete formation of the divine body. There is some truth in this statement. However, since *nirbija samadhi* is perfected in a very short period after that, it is appropriate to consider that *nirbija samadhi* starts from the beginning of the formation of the divine body. No sooner does the formation of the divine body begin than the personality of the *yogi* is much enhanced. If at that time he begins to exhibit *siddhis* (miraculous powers), people are drawn to him and he gets surrounded by them. As a result he is often disturbed in his remaining spiritual practice.

After conquering *prana*, not only does the body become thin, but it becomes well-built and lustrous too. This is the sign of becoming an *urdvareta*. A thin body is the first characteristic of mastering *Hatha Yoga*, according to all ancient *yogic* literature. In the beginning, the old body is completely dried out (rendered thin). After that, all of its innate purity begins to manifest and in the end, the new body is formed. A similar description is found in the comments in the *Jnaneshvari Gita*. Patanjali's *Yogadarshana* and other *yogic* scriptures also say that it is only after conquering the five elements of the body (earth, water, fire air, and ether) that the *yogi's* body becomes attractive, lustrous, and well-built. Such a body is called the divine body.

7. Miraculous Powers

Many people have attained *yogic* powers merely by practicing celibacy and eating *sattvic* (pure) food in moderation for some years. Lord *Krsna*, in the *Bhagavad-Gita*, calls the person who eats with temperance a *yogavetta* (knower of *yoga*).

The *yoga* which prescribes only hard rules of willful austerities enables the seeker to become lustrous very quickly and also enables him to attain common material powers (*bhautika siddhis*). This luster, however, is sustained for only some time. Later on, it disappears, whereas the seeker of *saranagati yoga* becomes highly lustrous after many

years of practice and his luster is never lost. He also attains all miraculous powers after becoming an *urdhvareta*.

Seekers who have surrendered completely and have faith often have such experiences, which make their meditation interesting and happy. Otherwise, they might not have the patience to perform penance for years and years. The seeker goes on reaching spiritual attainments one by one, such as *asanas*, *mudras*, *pranayamas*, *pratyahara*, *dharana*, *dhyana*, and *samadhi*. In the beginning the seeker thinks these attainments are trifling; but only these attainments can give rise to all other *siddhis*. *Yogic* scripture even says that nothing worth obtaining is left after attaining these stages of *yoga*.

When meditation of the subtle senses begins, the seeker attains divine sound (*anahata nada*-hearing the subtle inner sound), divine vision (*jyoti darshana*-seeing the light of the atman), divine taste (*amrta pana*-sipping the nectar), divine smell, and divine touch.

As the body is composed of five major elements (earth, water, fire, air, and ether), a *yogi* purifies and conquers them through the practice of *yoga*. By conquering these elements, one gains extra-ordinary powers. Mastery of the earth element causes all the diseases of the body to vanish. By conquering the water element, one can walk on water, no poison of any kind may cause their death and all their sins are destroyed. One becomes free from the danger of fire by attaining command over the fiery element. Power to move in the air (astral traveling) is attained by conquering the airy element. One attains *moksha* (liberation) and the power to extract *rasa* (nectar) by conquering the ether element.

Finally, the *yogi* attains the eight highest miraculous powers:

1) *anima*, 2) *laghima*, 3) *mahima*, 4) *prapti*, 5) *prakamyā*, 6) *vasitva*, 7) *isitva*, and 8) *yatrakamavasayitva*.

(a) *Anima*: by attaining this power, a *yogi* can reduce to the size of an atom, attain very minute form and go anywhere he likes without being noticed by anyone.

(b) *Laghima*: Through this attainment, a *yogi* can become as light as a cotton ball or a straw and can fly through the air.

(c) *Mahima*: With this power, a *yogi* can become as big as a mountain.

(d) *Prapti*: By attaining this power, a *yogi* can touch anything, however far away it may be. For instance, one can touch the moon while standing on the earth.

(e) *Prakamyā*: Through this power, a *yogi* can realize or materialize anything he so chooses merely by applying his willpower. For instance, he cannot ordinarily dive into the earth, but if such a *yogi* decides to exercise his willpower, he can dive into the earth and again come out of it. His resolve never fails.

(f) *Vasitva*: With this power, a *yogi* can make inanimate objects move and animate objects behave as he wishes, but he himself cannot be controlled.

(g) *Isitva*: Attaining this power, a *yogi* can create, sustain and destroy any element or piece of matter at will.

(h) *Yatrakamavasayitva*: Through this power, a *yogi* can change the qualities of matter as he likes. For instance, he can revive a dead person by giving him poison.

These major miraculous powers are not attained by any or every *yogi*. They can be attained only by that *yogi* who has accomplished *rtambara prajna* (the highest wisdom *divya sarira* (divine body)).

8. Final Liberation (*Mukti*)

It is true that a *yogi* attains omniscience, divine body, and miraculous powers by practicing *samadhi*, but the final fruit of *samadhi* or *yoga* is *moksha* or *mukti* (final liberation). He attains this final liberation after freeing himself completely from the bondage of the body, the mind and nature. To be free from the bondage of body and mind is, called *mukti* (liberation or salvation). There are two types of *mukti*: *krama mukti* (liberation by stages) and *sadyo mukti* (immediate liberation).

A seeker who is on the path of *krama mukti* (liberation by stages) goes into *yogic* swoon after reaching the stages of *videhlaya* (lower state of swoon) or *prakrtilaya* (higher state of swoon). Such a seeker gets close to *sadyo mukti* but cannot go further and attains liberation only after many births. The seeker who follows the path of *sadyo mukti* attains both *savikalpa* and *nirvikalpa samadhi*, which brings liberation in the present birth. A study of recent past about *yogis* who have lived in India reveals that there have been very few *purna yogis*, *yogis* who have reached perfection or the highest level of *sadyo mukti*. Such *purna yogis* are *urdvareta* and are considered to be the incarnation of God.